

ANECDOTES

OF

JOHN LLOYD.

[PRICE SIXPENCE.]

AMERICAN



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A N E C D O T E S
O F
J O H N L L O Y D,

A PRETENDED CLERGYMAN,

WHO WAS COMMITTED TO PRISON ON

Friday, September 6th, 1782,

CHARGED WITH

SEVERAL HIGHWAY ROBBERIES.

To which is added, the

REMARKABLE SERMON

He Preached at Gravesend the Sunday before
his Commitment.

L O N D O N:

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W. Musgrave



ANECDOTES
OF
JOHN LLOYD.

JOHN LLOYD is the son of a gentleman of reputable character, not many miles from town, who, at an early age, obtained him a commission in the navy; but that being a life of too much fatigue for a person of his disposition, even at that period; he soon left the sea service, and has since led the most despicable life, which he supported by various depredations on the public in general, till having been, a few months ago, detected with several swindlers, he narrowly escaped the punishment due to that profession; ever since which time, he has found it necessary (as well to avoid the vigilance of Justice, as to obtain a more favourable opportunity of perpetrating the wickedness of his heart, and of facilitating the means of plunder-

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ing mankind), to assume the character of a Clergyman of the Church of England, and to forge the following licence, in order that he might be enabled to pass as such wherever it might be necessary to his purpose to take upon him that sacred and respectable character.

The original is in the hands of the magistrates, with the proper stamps, &c. and contains as follows:

BY THE TENOR of these Presents, we JOHN, by Divine Permission, Lord Bishop of Oxford, do make it known unto all Men, that, on *Sunday, the twentieth Day of May*, in the Year of our Lord one thousand seven hundred and *eighty-one*, We, the Bishop before mentioned, solemnly administering Holy Orders, under the protection of the Almighty, in *Christ Church, Oxford*, did admit our beloved in Christ, *John Lloyd*, a literate Person (of whose virtuous and pious Life, Conversation, and Competent Learning and Knowledge in the Holy Scriptures, we were well assured) into the Holy Order of Deacons, according to the Form prescribed and used by the Church of England; and him, the said *John Lloyd* did then and there rightly and canonically

canonically ordain Deacon: he having first, in our presence, freely and voluntarily subscribed to the thirty-nine Articles of Religion, and to the three Articles contained in the thirty-sixth Canon; and he likewise having taken the Oaths appointed by Law to be taken for and instead of the Oath of Supremacy.

In testimony whereof, we have caused our Episcopal Seal to be hereunto affixed, the Day and Year above written, and in the *fifth Year* of our Consecration.

J. Oxford.

Having forged the above authority from the Bishop of Oxford, he made it a practice to visit divers parts of the country, in character of a Clergyman; in consequence of which he frequently performed the service of the Church, and sometimes preached in the pulpit, by which he got at the knowledge of what persons and what houses were worth robbing. A list of which was found in his pocket.

An information being laid at the office in Bow-street, by a Mrs. Elizabeth Davis, of her having been robbed on the Uxbridge road, about three miles beyond Tyburn-Turnpike; and she giving a very

particular description of the person, Mr. Clarke had every reason to suspect Lloyd to be the man; and, having learnt the life he was living, and that he frequently was on Epping-forest, he went, on the Sunday following, to the Bald-faced Stag, and laid wait for him; but at that time something prevented him from coming—but Mr. Clarke was so fortunate as to receive intelligence where his horse usually stood, and accordingly took those measures for apprehending him which could scarcely fail.

Lloyd having hired a horse of a person at the west end of the town for a day, and not having returned it agreeable to his promise, he went on Monday in search of him, and in passing through Fetter-Lane, to his great surprize, perceived Lloyd walking arm in arm with a girl of the town. The gentleman accordingly accosted him, and asked him for the horse. Lloyd immediately replied, he had rode it very hard, and had left it at the stables till fit to bring home. But upon being told he would not part from him till he had his horse, Lloyd agreed to go with him to the inn, where, upon his arrival, he was taken into custody, and properly secured.

His

His lodgings in Petticoat Lane being afterwards searched, amongst divers other things were found, two silver watches, a brace of pistols, a forged note for 20l. and some of the new act of parliament stamped promissory notes.

On Tuesday, September 3d, he was examined at Bow Street, before Sir Sampson Wright, and Mr. Justice Gilbert; and Mrs. Davis having sworn positively to his person, he was committed for re-examination.

On the Friday following he was again, examined, and in consequence of having been charged with many highway robberies (in company with a person who very narrowly escaped) in the county of Middlesex, he was fully committed for trial at the next sessions at the Old Bailey.

His behaviour during his examinations before the Magistrates was audacious to a degree: treating the evidence with ridicule and contempt, and boldly defying the hand of justice to reach him.

What is very extraordinary, no longer ago than the Sunday preceding his being taken, he preached before a very respectable congregation at Gravesend, from a manuscript sermon in his own hand writing. This sermon was found in his pocket,

pocket, and is written in a style and language which must astonish every one, when it is considered to be the production of a man who led the life he has for some years, and who lived solely by plundering the public. As the subject matter is both pious and sensible, we shall give it to the reader as it stands in the manuscript in the custody of the magistrates.

The following Prayer by way of Introduction :

LET US PRAY.

MOST gracious God, in whose temple every man speaks of thine honour, whose glory no mortal man can sufficiently express, whose goodness no tongue is able to display, whose holiness transcends all the perfections we see here below ! Oh, let us consider, it is the all seeing God, in whose presence we now are ; banish from us, we humbly beseech thee, all improper thoughts, or if thou dost not think fit to free us from temptations, encourage us, however, to resist them vigorously, that we may discover our zeal for thy glory, by our abhorrence of all imaginations that exalt themselves against the obedience of Christ Jesus ; and this we ask in the name and mediation of our blessed Saviour and Redeemer,

er, who has taught and commanded men, when they pray, to say,

Our Father, which art in Heaven, hallowed be thy name: thy kingdom come: thy will be done in earth, as it is in Heaven: give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

S E R M O N.

IN the fourth chapter of the epistle of Paul the Apostle to the Philippians, at the latter part of the 11th verse, you will find these words: "*For I have learned in whatsoever state I am, therewith to be content.*"

There is scarce any thing in this world that adds so much to the real happiness of mankind, as that of being contented with the situation of life in which God hath been pleased to place us; for by doing this, we not only secure to ourselves our grand and ultimate happiness, but provide for our intermediate also. Those christian duties which are to carry us to Heaven, are our refreshment, our
viaticum

viaticum in our journey ; God's yoke is not to gall and fret us, but an engine by which we may with ease (and almost insensibly) draw all the clogs and incumbrances of human life. For whether we take christianity in its whole complex, or in its several distinct branches, it is certainly the most excellent, the most compendious art of happy living ; as its very tasks are rewards, and its precepts are nothing but a divine sort of alchymy, to sublime at once our nature and our pleasures. Temporal enjoyments, such as pleasure, wealth, honour, and the rest, though they make specious pretences to be the measure of human happiness, are all of them justly discarded upon this one consideration—that coming from abroad, they may be with-held or taken from us : and our tenure being precarious, we even, for that reason, are unhappy in our most desirable possessions, because we still are liable to be so. And therefore, he concludes, that felicity must be placed in the mind and soul, which stands without the reach of fortune ; and in the practice of virtue, which, in its own nature, and not in its contingent use, is truly good, and therefore certainly renders the possessors such. And
St.

St. Paul declares himself, that having learnt how to want and how to abound, and whatsoever state he happens to be in, therewith to be content, he is able to do all things through Christ that strengthens him, and having nothing, to possess all things. Which great event comes about, not only because all good things are eminently in the divine nature, and he, who by virtue and religion possesses them, thereby in a full equivalence, has every thing, but also upon human measures, and principles of philosophy. The compendious ways to wealth, if rightly observed, are, not to increase possessions, but lessen desires. And if so, it will follow, that the contented man must be abundantly provided for, being so entirely satisfied with all he has, as to have no desires at all. Indeed, it is truly said of covetous men, and is equally verified of all who have any desire to gratify, that they want no less what they have, than what they have not: but the reverse of that paradox is really made good by *contentment*, which bestows on men the enjoyment of whatever they have, and also whatever they have not, and, by teaching us to want

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nothing,

nothing, abundantly secures us not to want happiness.

On the other side, this one grace being absent, it is not in the power of any success or wealth to make life a tolerable thing; for he that has the elements of felicity, and yet cannot form them into a satisfaction, is more *desperately* miserable than he that wants them: for he who wants them has yet something to hope for, and thinks if he had them he might be happy; but he who insignificantly possesses them, has not so much as the *flattery* of an expectation, for he has nothing left to desire, and yet can be as little said to enjoy. He, therefore, that would have the quintessence of happiness, must seek it in contentment. All outward accessions are but the dross and earthly part: this alone is the spirit, which, when once it is separated, depends not upon the fate of the other, but preserves its vigour when that is destroyed. St. Paul, whom I have before mentioned, is a ready instance of it, who professes to be content in whatsoever state; contentment being not so inseparably linked to external things, but that they may subsist a-part. That those are often without it we are too sure, and
that

that it may be without them is as certainly true; though, by our own default, we have not so many examples of it.

A heart that rightly computes the difference between temporals and eternal, may resolve with the prophet, "although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut from the fold, and there shall be no herds in the stall; yet I will rejoice in the Lord, I will joy in the God of my salvation." Therefore, though every man has not all his wishes, yet he has that which is more valuable than that he complains to want; nay, which he himself could worse spare, were it put to his option.

And now, from such a disposure of things, who would not expect that mankind should be the cheerfullest part of the creation?—that the sun should not more rejoice to run its course than man should be to finish his?—that a journey, which has so blessed an end, and such good accommodation by the way, should be passed with all imaginable alacrity?—and that we should live here practitioners and learners of the state of un-

mixed interminable joys to which we aspire? But alas! if we look upon the generality of men, we shall find it nothing so; but, while all other creatures joyfully follow the order of their creation, and take pleasure in those things God has assigned for them, we, with a fullen perverseness, quarrel at what we should enjoy, and in every thing make it our business, not to fit it for our use, but to find out some concealed quality which may render it unfit.—We look insidiously upon our blessings, like men that designed only to pick a quarrel, and start a pretence for mutinying. From hence it is that man, who was designed the Lord of the World, to whose satisfaction all inferior beings were to contribute, is now the unhappiest of the creatures: nay, if the whole order of the universe were inverted, he becomes a slave to his own vassals; courts all these little sublunary things with such passion, that, if they prove coy, and fly his embraces, he is mad and desperate; if they fling themselves into his arms, he is then glutted and satiated: and thus it will ever be till we can keep our desires more at home, and not suffer them to ramble after things without reach. God
hath

hath placed none of us in so bad a soil, in so forlorn a state, but there is something in it which may afford us comfort; let us therefore husband that to the utmost, and it is scarce imaginable what improvement, even he that appears the most miserable, may make of his condition: but if, in a sullen humour, we will not cultivate our own field, because, perhaps, we have more mind to that of our neighbours, we may thank ourselves if we starve; for the despising of what God has already given us is sure but a cold invitation for his farther bounty. Men, indeed, sometimes are compelled to reward the mutinous; but God is not so to be attacked, nor is it that sort of violence which can ever foil Heaven. The Heathen could say, that Jupiter sent his plagues amongst the poorer sort of men, because they were always repining: and, indeed, there is so much of truth in this observation, that our impatience and discontent at our present condition is the greatest provocation to God to make it worse. It must therefore be resolved to be very contrary to our interest, and surely it is no less to our duty: it is so, if we do but own ourselves men; for in that is implied a subordination

subordination and submission to that Power who made us so ; and to dispute this government of the world, to make other distributions of it than he has done, is to renounce our subjection, and set up for dominion : and this is yet more intolerable, as we are Christians, it being a special part of the evangelical discipline, cheerfully to conform to any condition, to know how to be abased and how to abound, to be full and to be hungry. Nay, so little does Christ give countenance to our peevish discontents, our wanton outcries when we are not hurt, that he requires *more* than a contentment—an exultancy and transport of joy under the heaviest pressures ; nay, even under reproaches and persecutions. Why, then, sure nothing can be more contrary to this, than to be always repining and complaining. As this querulous humour is against our interest and duty, so is it apparently against our ease. What a madness is it then for men to be so desperately bent against their interest and duty, as to renounce even their ease too for company ! One would think this age were sensual enough to be at defiance with the least shadow of uneasiness. It is so, I am sure, where it ought
not ;

not ; every thing is laborious when it is in compliance with their duty : it may, therefore, be a seasonable office to endeavour the appeasing these storms, by recalling them to those sober rational considerations, which may shew as well the folly as uneasiness of this repining unsatisfiable humour. It is certain, that, in true reasoning, we can find nothing whereon to found it, but a great deal to enforce to the contrary. Indeed, it is so much against the dictate of reasonable nature to affect damnation, sin, and torment, that were there nothing else to be said but what I have already mentioned, it might competently discover the great unreasonableness of this sin. But we need not confine our appeal to reason, as it is only a judge of utility and advantage, but enlarge it to another notion, as it is a judge of equity and right ; in which respect also it gives as clear and peremptory a sentence against all murmuring impatience.

To evince this, I shall mention the following particulars. 1st, That God is debtor to no man, and therefore what he affords to any, it is upon bounty, not of right, a benevolence, not a due. 2dly, That his bounty is not strait or narrow,
confined

confined to some few particular persons, and wholly overskipping the rest, but more or less universally diffused to all ; so that he who has the least, cannot justly say but he has been liberally dealt with. That God is debtor to no man, is too clear and apparent to require much illustration : for as he is a free agent and may act as he pleases, so he is sole proprietary, and can wrongfully detain from none, because all original right is in himself. This has been acknowledged by the blindest heathens, that none of them durst make insolent addresses to their Gods, nor challenge any thing of them as of debt, but by sacrifices and prayers, and their dependance and implored supplies. And sure Christianity teaches us not to be more rude in our desires : if those deities who owed their very being to their votaries, were yet acknowledged to be the spring and source of all, we can with no pretence deny it to that supreme power in whom we live and move, and have our being ; for if it were merely an act of his choice to give us a being, all his subsequent bounties can have no other original than his own good pleasure. We could put no obligation upon God before we were ; and when we began

gan to be, we were his creatures, and so by the most indisputable right owe ourselves to him, but can have no antecedent title to claim any thing from him; so that the Apostle might well make the challenge which he doth on God's behalf, *who hath given any thing unto him, and it shall be recompensed to him again.* Now ordinary discretion teaches us not to be too bold in our expectation from one to whom we can plead no right; it has as little of prudence as modesty, to press impudently upon the bounty of a patron, and does but give temptation, at least pretence to deny.

And if it be thus with men, who possibly may sometimes have an interest, sometimes a vanity to oblige us, it must be much more so towards God, who cannot be in want of us, and therefore need not buy us. Our good, as the Psalmist speaks, extends not to him; he has a fundamental right in that little we are, which will stand good, though it should never be corroborated by greater benefits. With what an humble bashfulness should we then sue for any thing, who have no argument to invite the least donation? being already so pre-engaged, that we cannot mortgage so much of our-

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selves

selves in consideration of any new favor.
 And surely extravagant hopes very ill
 become people in this condition. We
 see the modesty of good Mephibosheth,
 who, though he was, by a slanderous ac-
 cusation, deprived of half the estate David
 had given him, yet upon a consideration
 that he derived it all from his good plea-
 sure, disputed not the sentence, but cheer-
 fully resigned the whole to the same dis-
 posure from which he received it, saying,
 "Yea let him take it all," 2 SAM. xix. 30.
 A rare example of a contented mind, and
 fit for imitation, as being adapted to the
 present case, not only in the one circum-
 stance of his having received all from the
 King, but also in that of the attainder of
 his blood which he confesses in the for-
 mer part of the verse, "for all my fa-
 ther's house were but dead men before
 my Lord." And alas, may we not say
 the very same? Was not our whole race
 tainted in our first parent? so that if God
 had not the primary title of vassalage, he
 would, in our fall, have acquired that of
 confiscation and escheat. And can we
 think ourselves then in terms to capitulate
 and make our own conditions, and
 expect God should humour us in all our
 wild demands? No, let every one who
 would

would wish to be possessed of the blessed art of contentment, and whom it has pleased God to place in such a situation as to enable him to procure the comforts and conveniencies of life, which many of the poorer sort of mankind are deprived of; I say, let such, now, if ever, draw forth out of their treasures and assist the poor and needy: the times are hard by the just judgment of God upon a thankless nation, and many thousands there now are, who heretofore have had it in their power to assist themselves, yet by the hardness of times are now reduced to want and famine. By assisting these poor wretches according to our several abilities, we shall reap the pleasure and satisfaction of it in our minds; and there is no sensual pleasure that is comparable to the delight of doing good. The remembrance of a well spent life, and of many benefits and kindnesses done by us to others, is one of the most pleasing things in the world. Sensual pleasures will soon die and vanish; and that is not the worst of them, they deprive the mind from enjoying the blessings of contentment, and when the pleasure is gone, nothing remains but guilt, and trouble, and repentance; whereas the reflection

upon any good we have done, is a perpetual spring of peace and pleasure to us, and no trouble and bitterness ensues upon it; the thoughts of it lie even and easy in our minds, and so often as it comes to our remembrance, it ministers fresh comfort to us. I shall now conclude with adding, that if any of you know any thing more desirable than contentment; any thing that will give truer pleasure in our minds; that we shall reflect with more comfort when we come to die; and that, through the mercies and merits of our blessed Saviour, will stand us in more stead at the last day of judgment; let us look there: but if we do not, let us apply ourselves to this business of contentment, and with all our might, that we may thereby follow the example of St. Paul in being content with that situation of life in which God hath been pleased to place us.

Which blessing may God in his infinite mercy and goodness vouchsafe to every one of us through Jesus Christ. To whom with thee O Father, and the Holy Ghost, be all honor and glory, thanksgiving and praise, both now and for ever, Amen.

THE END



